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not only does Mr. Hughes value highly the enthusiasm for the moral life pervading the "Analogy," but he accepts the doctrine, defended in it. Few of Butler's arguments escape condemnation, while none escape notice. The result is mainly negative: at the same time, Mr. Hughes introduces, more or less incidentally, his own view of the basis of constructive reasoning in support of Christian doctrine. Thus, instead of trying, with Butler, to infer from the natural to the supernatural by the principles of continuity and uniformity, which are properly applicable only to the knowable universe of experience, he would make the Personality of God, revealed in Conscience as moral, the basis of inference; and so, accepting the fact that, as regards the supernatural, we can only predict *moral* facts, avoid making it a mere repetition of the natural. Besides making many other less general objections to Butler's use of analogy, Mr. Hughes questions the sufficiency of the probabilities thus established to serve as grounds for determining virtuous action from prudential motives; but the criticism seems hardly justified, granting that there *is* a balance of probability in favor of a future life in which happiness and misery will depend on present action. Of more importance is his condemnation of Butler's view, implied in much of the practical part of the "Analogy," that a virtuous life, adopted from motives of prudence, is equivalent to a religious life.

Throughout the book, the question forces itself upon one: is such elaborate treatment of Butler's arguments really necessary, considering the distance between his thought and that of the present day?

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Books to be reviewed, published in England, should be sent to
Dr. G. E. Moore, Trinity College, Cambridge, England.

ERRATA.

C. T. FICK, first line, page 535, should read C. P. TIELE.

THE ECONOMIC FOUNDATIONS, twentieth line from bottom, page 535, should read THE ECONOMIC FOUNDATIONS OF SOCIETY.